

CONFIDENTIAL.]

[No. 21 of 1899.

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 27th May 1899.

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LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.	No.
BENGALI						
<i>Weekly.</i>						
1	"Bangavasi" ...	Calcutta ...	25,000			1
2	"Basumatî" ...	Ditto ...	15,000	18th May, 1899.		2
3	"Hitavadi" ...	Ditto ...	About 6,000	19th ditto.		3
4	"Mihir-o-Sudhakar" ...	Ditto ...	2,500	19th ditto.		4
5	"Prativasi" ...	Ditto ...	3,800	22nd ditto.		5
6	"Samay" ...	Ditto ...	3,000			6
7	"Sanjivani" ...	Ditto ...	3,000			7
8	"Som Prakash" ...	Ditto ...	1,000	24th April and 1st and 8th May, 1899.		8
<i>Daily.</i>						
1	"Dainik Chandrika" ...	Calcutta ...	.....	22nd May, 1899.		1
2	"Samvad Prabhakar" ...	Ditto ...	2,000			2
3	"Samvad Purnachandrodaya" ...	Ditto ...	300	20th, 22nd, 24th and 25th ditto.		3
HINDI.						
<i>Weekly.</i>						
1	"Bharat Mitra" ...	Calcutta ...	2,000	22nd May, 1899.		1
2	"Hindi Bangavasi" ...	Ditto ...	1,000	22nd ditto.		2
PERSIAN.						
<i>Weekly.</i>						
1	"Hablul Mateen" ...	Calcutta ...	800			1
2	"Mefta-hur-zafar" ...	Ditto ...	.....			2
URDU.						
<i>Weekly.</i>						
1	"Darussultanat and Urdu Guide." ...	Calcutta ...	300	18th May, 1899.		1
2	"General and Gauhariasfi" ...	Ditto ...	330			2
<i>Tri-weekly.</i>						
1	"Nusrat-ul-Islam" ...	Calcutta ...	500			1
BENGALI.						
BURDWAN DIVISION.						
<i>Fortnightly.</i>						
1	"Ulubaria Darpan" ...	Ulubaria	.....			1
<i>Weekly.</i>						
1	"Bangabandhu" ...	Chandernagore	.....	19th May, 1899.		1
2	"Bankura Darpan" ...	Bankura	600	16th and 23rd ditto.		2
3	"Burdwan Sanjivani" ...	Burdwan	235	23rd ditto.		3
4	"Chinsura Vartavaha" ...	Chinsura	510	21st ditto.		4
5	"Education Gazette" ...	Hooghly	1,350	19th ditto.		5
6	"Pallivani" ...	Kalna	600	17th ditto.		6
BENGALI.						
PRESIDENCY DIVISION.						
<i>Weekly.</i>						
1	"Murshidabad Hitaishi" ...	Berhampore, Murshidabad.	500	17th and 24th May, 1899.		1
2	"Pratikar" ...	Ditto	603	19th ditto.		2

LIST OF NEWSPAPERS—concluded.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	URIYA. <i>Weekly.</i>	ORISSA DIVISION.			
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	500	22nd Feb., 1899.	
2	"Samvad Vahika" ...	Balasore	150	23rd ditto.	
3	"Uriya and Navasamvad" ...	Ditto ...	376	1st March, 1899.	
4	"Utkal Dipika" ...	Cuttack ...	400	25th, Feb., 1899.	
	HINDI. <i>Monthly.</i>	PATNA DIVISION.			
1	"Bihar Bandhu" ...	Bankipore	About 600		
	URDU. <i>Weekly.</i>				
1	"Al Punch" ...	Bankipore	500	19th May, 1899.	
2	"Gaya Punch" ...	Gaya	300		
	BENGALI. <i>Weekly.</i>	RAJSHAHY DIVISION.			
1	"Hindu Ranjika" ...	Boalia, Rajshahi	900		
2	"Kangal" ...	Cooch Behar	300	24th May, 1899.	
	HINDI. <i>Monthly.</i>				
1	"Darjeeling Mission ke Masik Samachar Patrika." ...	Darjeeling	....	May, 1899.	
	BENGALI. <i>Fortnightly.</i>	DACCA DIVISION.			
1	"Faridpur Hitaishi" ...	Faridpur	750		
2	"Kasipur Nivasi" ...	Kasipur, Barisal	300		
3	"Sikshak Suhrid" ...	Dacca ...	.....	
	<i>Weekly.</i>				
1	"Barisal Hitaishi" ...	Barisal ...	400	16th May, 1899.	
2	"Charu Mihir" ...	Mymensingh	1,011	16th ditto.	
3	"Dacca Prakash" ...	Dacca ...	2,400	21st ditto.	
4	"Sanjay" ...	Faridpur ...	...	
5	"Saraswat Patra" ...	Dacca ...	500	20th ditto.	
	ENGLISH AND BENGALI. <i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca ...	500	15th and 22nd May, 1899.	
	BENGALI. <i>Weekly.</i>	CHITTAGONG DIVISION.			
1	"Sansodhini" ...	Chittagong	120		
2	"Tripura Hitaishi" ...	Comilla	550	22nd May, 1899.	
	BENGALI. <i>Fortnightly.</i>	ASSAM.			
1	"Paridarsak" ...	Sylhet		
2	"Silchar" ...	Silchar, Cachar	375		

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I.—FOREIGN POLITICS.

The *Darussultanat* and *Urdu Guide* of the 18th May has the following:—

DARUSSULTANAT
AND URDU GUIDE,
May 18th, 1899.

The Powers in China. In fact poor China is dying with a groan like a pig, while those, who are fond of eating the flesh of living animals, are gladly satisfying their greed. The game of China is to be caught by the trap of the railway. To establish supremacy over one or other part of the Chinese Empire is the policy adopted by the Powers. Our lion-hearted English Government has already extracted her live.; while her entrails, the ordinary food of the bear, have been swallowed up by Russia. To tell the truth, Russia, England, Germany and France, each of these Powers has obtained some concession from China. Of late, Russia and England have made an agreement to protect the Chinese Empire and her independence. Perhaps the protection of the Empire means not allowing any other Power to encroach upon the right given them by China, and protecting her independence means not allowing her to increase her military power so that she may be sent to Rangoon to breathe fresh air, if there be any complaint on her part. Although the agreement has been made with the view of checking an outbreak of hostility between Russia and England, it seems that there will be a great war between them.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Charu Mihir* of the 16th May says that the village of Luneswar within the jurisdiction of the Barhatta thana in the

CHARU MIHIR,
May 16th, 1899.

Prevalence of theft and dacoity in some villages in the Mymensingh district.

Netrakona subdivision of the Mymensingh district is notorious as a den of thieves and dacoits, who have terrorised not only the residents of all neighbouring villages, but the police itself. These *badmashes* commit theft and dacoity in the boats which pass up and down the river flowing past the village. On the market day they openly commit thefts in the market place. From the neighbouring villages they steal cows and boats and return them only on receipt of money. If anybody complains to the police against them, he has to face no end of troubles. The men were for a time kept in check by the rigorous action taken against them by Babu Kshetra Gopal, a former Subdivisional Officer. But they have once more become as rampant as before.

A correspondent writes about these *badmashes* as follows:—

In the Bengali month of *Magh* last, one Madhavi Vaishnavi and Raju Mal of village Luneswar went to report to the village panchayat some thefts, which had been committed in their houses. At that time I was present in the panchayat's house. I came with them when they left the panchayat's house after making their reports, and, when we neared the Chorapara quarter of the village Luneswar, we were attacked by some thieves. Madhavi and Raju fled, but I was caught and so severely beaten that I had to keep to my bed for two or three days. I lodged a complaint with the Deputy Magistrate; but when I was away from home for this purpose, my boat, which was kept anchored near my house, was stolen. On my return from Netrakona I was informed by the thieves that they would return me my boat if I withdrew the complaint against them, but that if I pressed my charge, I should be put to no end of troubles. I did not accordingly press the charge; still my boat was not returned. I again brought a charge against the *badmashes* for the theft of my boat. A police investigation was held, but, being a poor man, I got no redress. Rigorous measures are required to put down these *badmashes* as they have for some time received a rather lenient treatment at the hands of the authorities.

3. A correspondent of the same paper says that a horrible incident

Oppression by *badmashes* in a village in the Mymensingh district.

CHARU MIHIR.

occurred in the village Bansi in the Tangail subdivision of the Mymensingh district on the night of the 5th May last. One Lalu Majhi was waylaid and attacked by some *badmashes*, who intended to kill him. They gagged him and were carrying him to some solitary place when the sound of his groans brought to the spot some gentlemen, who tried to save him. But on a signal from the *badmashes* a large number of men came

out of the jungle close by and attacked Lalu and the gentlemen. This created some noise and tumult which attracted to the place many people from the neighbouring villages, and the *badmashes* took to their heels. Lalu Majhi is a poor man and has not, for fear of incurring expense and the further displeasure of the *badmashes*, ventured to make any complaint. He has referred his case to the local talukdars; but they, too, fear to proceed against the *badmashes*.

4. The *Basumati* of the 18th May has the following:—

The Calcutta police has directed its attention to the *Hari Sankirtan* parties. Parties after parties are being arrested for beating the *khol* without a pass.

The Calcutta police against the *Hari Sankirtan*.
The *badmashes* are being prosecuted, and the public treasury is being replenished by fining them a few rupees. We admit that *sankirtan* day and night may cause the wakers of the Babus and *sahebs* to shy, and tramway horses, which are given to the trick of standing still, to stand still more often; thereby putting the passengers who have paid a fare of five pice to more inconvenience than they ordinarily suffer. But it is not advisable or gentlemanly to prosecute *sankirtan* parties for what is by no means a serious offence. You do not know us, you do not understand us. Your hasty actions pain the people, and they feel ill-treated. They gradually become impatient, and if they give expression to their feeling, the law, with all its force, comes down upon them, and the gates of the prison are unlocked for their reception. To the quiet, law-abiding Indian people their religion is something most valuable, something nearest to their heart. Nothing offends them more than an interference with their religion. Moreover, what could be achieved with gentle words should not have been done with the use of force. You are strong, you are powerful, and that is why we ask you to be forgiving and forbearing. But, intoxicated with power, you do not listen to our prayer, and we are ill-treated, we are oppressed.

5. The *Saraswat Patra* of the 20th May has the following, with reference to the prevalence of *badmashi* in Mymensingh:—

How to put down *badmashi* in Mymensingh.

Why this state of things in Mymensingh? Is

British power sleeping in that district? The name of Queen Victoria, Empress of India, the model of kindness, religiousness and chastity makes even the thunderbolt as soft as a flower. The solitary boatman on the Padma and Meghna takes the name of the kind-hearted Queen and steers the tiny mail boat safe through the billowy and boisterous waters. But the name, the sacred name of Mother Victoria has failed to protect the helpless, crying and oppressed women of India. What is this? Are the local authorities indifferent? How can we say that when we see them severely punishing the *badmashes*? But why has this punishment failed to cheek the *badmashes*—to put an end to their diabolical doings? The Government has deprived bloody Barisal of her guns. But still she is using poisonous snakes and bamboo guns with a murderous effect. But the police is gradually putting down Barisal's murdering mania. Will not the police be able to put down with a high hand Mymensingh's swinish deeds?

We cannot blame the Government in this matter. The authorities are increasing the severity of their sentences. The local police is being strengthened, with a view of preventing the *badmashes* from laying their hands on women. To tell the truth, the Government cannot be accused of the least indifference. It is strange, nevertheless, that all its efforts have failed to produce the desired effect.

Religion and social discipline are the most powerful means of putting down such crime. When these two fail to effect anything, the hand of the law must strike and strike with all its might. But religion has, in these days, no hold upon men's minds, and the piteous appeal of the weak does not move the heart even of the law-abiding. No wonder that it does not move the heart of the *badmash*. As for social discipline, that exists nowhere now. The Government and the Government alone can put down the crime. But if the people do not honestly help the Government, even its best efforts are destined to fail. We, therefore, appeal to the Mymensingh public to come forward and honestly help the police in putting down *badmashi* in their district.

There are rich and powerful zamindars in Mymensingh. Any one of them would be sufficient for the purpose of protecting female chastity in the district.

Why is Mymensingh suffering in this way when so many of them are in the district? Let them combine and help the police, and the *badmashes* will be thrown into a panic, and their licentious propensities will be gone.

(b)—*Working of the Courts.*

6. The *Barisal Hitaishi* of the 16th May condemns the practice which

A new method of serving Civil Court processes in the Mymensingh district. has been lately introduced in the Backergunge dis-

trict of serving Civil Court notices and summonses on the identification of the defendants by chauki-

dars and village panchayats. The practice has entailed additional expense on the plaintiffs, as chaukidars refuse to identify defendants unless they receive some gratification. Matters, on the other hand, have not improved for the defendant by the introduction of this practice. When the chaukidar has received from the plaintiff his gratification the Court peon seldom takes the trouble of actually serving the notice or summons. He simply leaves it with the chaukidar, and gets his return filled up in the chaukidar's house. The District Judge is requested to order a discontinuance of the new practice and a reversion to the old practice of serving notices and summonses on defendants on identification by plaintiffs or their men.

7. The same paper has heard it rumoured that Sir Francis Maclean, Chief

The Chief Justiceship of the Calcutta High Court. Justice of the Calcutta High Court, will be soon appointed a Judge of the Privy Council, and that his place on the Calcutta Bench will be taken by

Mr. Jenkins, now Chief Justice of Bombay. If the rumour proves correct, Mr. Jenkins should be reckoned a man of rare good fortune, because such rapid promotion as will fall to his lot scarcely falls to the lot of any man. Mr. Jenkins is certainly pretty competent to fill the Chief Justiceship of the Calcutta High Court; but why should the claims of senior and more experienced men be overlooked in his favour? Mr. Justice Chunder Madhub Ghose is a Judge, who has grown old on the Bench, and enjoys reputation as a good Judge. What harm is there in appointing him to the Chief Justiceship? If Lord Curzon gives the appointment to Mr. Justice Ghose, his name will remain engraved in the hearts of the Bengalis like that of Lord Ripon.

8. The same paper cannot approve of the suggestion which has been

The Advocate-Generalship of the Calcutta High Court. made by some of its Anglo-Indian contemporaries about appointing Sir Griffith Evans as Advocate-

General of the Calcutta High Court in succession to Sir Charles Paul. Sir Griffith Evans' special claim to the post seems to be based on the fact that he has always tried to do the natives harm. Mr. W. C. Bonnerjee is in no way inferior to Sir Griffith in legal learning, and his only fault is that he is a native. The whole country will be pleased if the Government for once forgets race hatred and appoints Mr. Bonnerjee to the post.

(d)—*Education.*

9. The *Charu Mihir* of the 16th May has heard that only 12 per cent. of

The results of the last F. A. and B. A. Examinations. the candidates who appeared this year at the B. A. Examination and only 20 per cent. of those who

appeared at the F. A. Examination, were found fit to pass. The University authorities themselves could not be satisfied with this result, and ordered a re-examination of the answer papers, with a view to increasing the percentage of successful candidates.

People will gradually dislike high education, if the University examinations continue to show such miserable results year after year. It is not proper to persist in maintaining a system of examinations, which leads to such a large number of failures every year.

(e)—*Local Self-Government and Municipal Administration.*

10. The *Dacca Gazette* of the 15th May contains the following article in its English section:—

Malaria in Bengal. The bubonic plague has caused quite a scare in Bengal. But we for ourselves do not see why it should do so. There is no

BARISAL HITAISHI,
May 16th, 1899.

BARISAL HITAISHI.

BARISAL HITAISHI.

CHARU MIHIR,
May 16th, 1899.

DACCA GAZETTE,
May 15th, 1899.

dearth of epidemics in this Presidency. Thirty years ago outbreaks of cholera were confined to a particular season of the year. To-day scarcely a month passes in which cholera does not claim its victims. A single case of cholera throws a European country into a panic—the news travels through wires to all parts of the globe as if the destinies of the civilised world were in jeopardy. In Bengal solitary cases hardly come to be known to the whole neighbourhood. This is by some ascribed to the spirit of resignation which characterises the Hindu mind. But that this is a vain platitude is evident from the panic which the appearance of the bubonic plague has created in the country. People look aghast when it invades a locality, and we have heard reports of instances in which respectable Hindus, who had fallen victims to it, have been cremated by unclean hands at the expense of the Government. Our *Shastras* honour him by the proud title of a *bandhu* "who stands by us on the cremation ground." Every Hindu considers it a pious duty to carry the remains of his casteman to the cremation ground and assist in his funerals. But so utterly panic-stricken have the people become, that they have forgotten the sacred duty imposed upon them by the *Shastras* and allow the remains of a casteman to lie on unattended until they have been disposed of by local authorities! The vaunted spirit of resignation lies not deeper than lips. The fact is, the people have become so long used to epidemics that these have lost their terrors and are looked upon as among the necessary evils of life.

But is the bubonic plague really so dreadful? It has been in India for the past three years. How many victims can it count? According to the official calculation, which was made a few months ago, the number of deaths due to the bubonic plague in India amounted in three years to considerably below three lakhs. Is the figure very large compared with those shown by other epidemics? Far from it. *The greatest plague which is ruining Bengal is malaria.* Yet how little attention is paid to eradicate it! The Hon'ble Mr. Narendra Nath Sen drew the attention of the Government of Bengal to the increasing mortality from malaria. The Hon'ble Mr. Baker, in reply, quoted the statistics of the last five years and remarked that these figures lent no colour to the idea that mortality from fever was increasing in Bengal. The figures are as follows:—

In 1894	...	... 1,799,833 or	25.32 per mille.
" 1895	...	... 1,634,254 "	22.99 "
" 1896	...	... 1,760,225 "	24.76 "
" 1897	...	... 1,679,132 "	23.62 "
" 1898	...	... 1,419,483 "	19.97 "

What a terrible tale do the figures tell! Seventeen lakhs of people are annually carried off from Bengal by malaria. Yet no efforts adequate to check it have been made by the Government. On the contrary, it seeks to minimise the evil and reads lessons to the District Boards. The Hon'ble Member admits that according to the "mortality returns, about $\frac{3}{4}$ ths of the whole number of deaths from all causes are ascribed to fevers," but adds that these figures cannot be depended on, having been compiled from chaukidars' reports. Well, this may be all very true. But has any proper attempt been made to ascertain the extent of the bavoc malaria has been creating for the last 30 years or so? At least we are not aware of any for ourselves. Far from impeaching the accuracy of the chaukidars' returns, we would go so far as to say that many deaths primarily due to malaria are set down under other heads. Malaria shows itself in many forms and the complications it creates are sometimes so dissimilar in character that the lay minds not unnaturally ascribe them to totally distinct causes. Besides, malaria predisposes the system to various other diseases and many deaths, otherwise accounted for, will, on investigation, be found to be traceable to it. As to the causes of malaria, the Hon'ble Member agrees with the Hon'ble Mr. N. N. Sen in holding that this arises in large measure from insufficient surface drainage which produces, in some instances, water-logging of the soil. Raised roads, canals, embankments and railways may in particular localities and in respect of limited areas cause some obstruction to local drainage; but it is believed that this effect is comparatively insignificant and purely local. Such works are provided with ample waterway in the case of all marked drainage channels, and it is indeed necessary for the safety of the works themselves that this should be so. It is unquestionable that the health of

some districts might be improved by a well-designed system of drainage channels, but the expense of such channels would be great and the benefit would be local, and it would not be right to throw the cost of them on to the general tax-payer. The Bengal Sanitary Drainage Act of 1895 provides a machinery by which any District Board may carry out drainage works for the improvement of public health of any area within its jurisdiction and may recover the cost by a rate imposed on the locality benefited.

11. The *Murshidabad Hitaishi* of the 17th May complains of arbitrariness in the assessment of municipal taxes in the Berhampore Municipality in the Murshidabad district. Many Municipal Commissioners,

Assessment of taxes in the who are well-to-do, have been assessed extremely low, while the residents of certain wards have been

assessed to taxes which it is beyond their means to pay. Babu Rashibari Mukherji, a Municipal Commissioner, and his uncle Babu Mahendra Nath Mukherji, a well-to-do pleader, who live jointly in the same house, have been assessed to a house-tax of only Rs. 2-8 per month. Babu Bishnu Charan Sen, a zamindar, is another Municipal Commissioner. He, together with his two brothers, pays the maximum tax prescribed by the law for their residential house; but for their garden house, a magnificent building, they pay a house-tax of only four annas a month, and a latrine-tax of only six annas a month. Babu Ganapati Ghosal, a Municipal Commissioner, pays a personal tax of only eight annas a month. Babu Kamakhya Prasad Gangopadhyaya, a Municipal Commissioner, pays a personal tax of only Re. 1-4 a month, although he enjoys a princely income from various sources. To take the case of favoured persons other than Commissioners, Babu Haradhan Nag, a well-to-do pleader, was assessed to a tax of only Rs. 3-8 per month; but he objected and had the tax reduced to Rs. 3. Babu Ram Chandra Majumdar, another well-to-do pleader, has been assessed to only Rs. 4 a month although he is well able to pay more. Babu Hem Chandra Rai, Secretary to the Maharaja of Cossimbazar and Private Secretary to the Nawab Begum of Murshidabad, has been assessed to a personal tax of only Rs. 2 a month, although he was himself willing to pay Rs. 3 a month.

In some wards, on the other hand, taxes have been enhanced, at the late re-assessment, three or even four times. And over and above this, the residents shall have to pay a water-rate!

12. The *Dacca Gazette* of the 22nd May, in its English section, reverts to the subject of malaria in Bengal as follows:—

Malaria in Bengal. Government has not yet taken any serious step to check the progress of the dreadful malaria. It seems the Government expects and desires the District Boards to do the needful. We should be glad if the District Boards could do it. But is there nothing to be said in favour of these bodies? In the first place, the costs of improvements are admittedly enormous, while the means at their disposal are limited. Besides, they are not as independent as they are officially represented to be. The Indian Government is meddlesome to a degree. It pokes its head into the affairs of the District Boards and controls their finances. Thus it has most iniquitously thrown the costs of collecting the road cess, which goes to swell the funds of the Public Works Department, upon the devoted head of the District Boards. The *Patrika* has shown by quoting statistics that these *independent* (?) bodies have under the orders of the Government of Bengal, been deprived of large sums of money in the course of the last few years. Can the Government look into the financial condition of the District Boards, prepare a budget for them, and make allotments for the purpose of a well-designed system of drainage channels? Let the Government make an attempt. We are sure it will find that there is no fund for such gigantic projects.

In the second place, who are the members of the District Boards? Are they sanitary experts? Can you expect them to understand drainage schemes without any training? Besides, there is no leisured class in India such as exists in England to devote its entire time to the consideration of public questions. The Indians are a needy nation. Everybody has to work to earn his livelihood. He has not much time to spare. His first and the most engrossing care is about his bread. Can you expect him to devise such gigantic schemes? Looking to the terrible havoc that malaria is making in Bengal, is

MURSHIDABAD
HITAISHI,
May 17th, 1899.

DACCA GAZETTE,
May 22nd, 1899.

not the Government bound to appoint a Commission of sanitary experts who would go about the Bengal districts ascertaining the causes of this fever and suggesting remedies for it? The District Boards might be asked to contribute according to their capacity, to any projects that might be suggested.

Railways and other things are your own creations; indeed they are desirable in the interests of all. But should you facilitate communications at the expense of human lives? People may well exclaim—"Let us live first; travel we shall next!" There has been a marked degeneration in the physique of the Bengali in the course of two generations. Fifty years ago, the Bengali was far stouter and far more manly than his prototype of the present day. This is to a very great extent due to the malarial poison. Mr. Oldham in his famous letter in vindication of the Bengali character stated it with all the authority that attaches to an officer of his standing and experience, that if the Bengali is poor in physique, it is primarily due to its climate. The fact is, the Government knows it as well as, if not better than, we do. But there is the eternal complaint about the shortness of funds. Bengal yields enough for its own purposes. But the Provincial contract drains any surplus that may remain after meeting the immediate necessities.

The Government does not relish the idea that we should like to have everything done at its expense; on the contrary, we are asked to help ourselves. But is the Government fostering any spirit of self-help in us? We are asked to look for our everything from the *ma bap*. If a tiger carries off any child, I must run to the thana for help, or must apply to the authorities for license to bring a gun (which, it is needless to say, is not in all cases granted)!! If I am to cover my nakedness, I am asked to look to Lancashire, for practically the policy of Government tends to that. The Indian weaver cannot manufacture cheaper clothes than Lancashire—hand cannot compete with machine! But has the Government made any attempt to initiate us into the mysteries of cloth manufacture? Look to Japan: it owes its commercial greatness to the far-seeing wise policy of its king. He used to send hundreds of students to England, Germany and other commercial countries, and had them trained there at the expense of the State.

The result is, that Japan has driven many European products from the Indian market. The Japanese are Asiatics as we are. The Europeans, we will admit, are of superior calibre. How is it that Japan is in the front rank of trading nations and we are where we used to be? Japan has risen in importance in about a century—we also have been under the British rule for over a century. But what makes the difference? It is the policies pursued by the two Governments. Our education has been purely literary when the education of a Japanese bears mostly upon practical arts. It is time that the Government paid the matter its most serious consideration. We hope the question of public education is among the 12 questions which Lord Curzon has proposed himself.

Look again to the administration of justice—the Magistrate is a European, the Judge is a European, the Civil Surgeon is a European, the Executive Engineer is a European. But where are you? Why, drudging at the desk, as sure as the clock. You can do nothing of your own accord. You must obtain the orders of the Magistrate, &c., &c., about the smallest detail. You require only just the amount of thinking as will enable you to carry out these orders. Is this fostering self-help? Why not hold the Civil Service Examinations here as in England? To talk of self-help under these circumstances is a terrible mockery.

Drainage schemes are gigantic things. Few understand them, fewer can afford to pay for them. It is the Government and Government alone, that can accomplish the task. Will the Government be pleased to see to this?

(g)—*Railways and communications, including canals and irrigation.*

BANKURA,
DARPAH,
May 16th, 1899.

13. A correspondent of the *Bankura Darpan* of the 16th May complains

A dilapidated road in the Bankura of the dilapidated condition of the road from Chakai to Hadalnarayanpur, within the jurisdiction

of the Sonamukhi thana in the Bankura district, which Mr. Manisty, late Magistrate of the district, was kind enough to con-

struct alongside the Subhankari Daura during the late famine. The road is serviceable to raiyats living over an area of about 13 or 14 miles. The heavy rains of last year so seriously damaged it, that it is now almost impassable for carts. It is the most important road within the Sonamukhi thana, and Mr. Manisty was fully aware of this fact. The road should be placed under the District Board and repaired before the next rainy season sets in. Unless this is done, all vestige of it will disappear during the ensuing rains.

14. The Midnapore correspondent of the *Mihir-o-Sudhakar* of the 19th

May reverts to the subject of the railway encroachment upon the Tantigerah burial ground (see report on native papers for 20th May, paragraph 34):—

MIHIR-O-SUDHAKAR,
May 19th, 1899.

A Musalman burial ground encroached upon by a railway.

Shortly afterwards the Commissioner of the Division came on a visit to Midnapore, and the Musalmans of the place submitted a representation to him on the 22nd August. They also submitted to him copies of the correspondence which had passed between them and the Raja Bahadur and the Collector. The Commissioner was particularly requested to inspect the land in company with the representatives of the Musalman community.

How the Commissioner made his enquiry, nobody knows; but the Musalmans received the following reply from him:—

CAMP MIDNAPORE,
The 25th August 1898.

To—The Secretary to the Moslem Literary Society, Midnapore.

SIR,

In reply to your letter No. 99, dated the 21st instant, I have the honour to say that I visited the spot with Mr. Faulder, the Collector, on the 23rd idem. The railway will not go through the burial-ground proper, but to the side of it. Two raised heaps of bricks, which may be graves and may be something else, will alone, of all artificial mounds on the plain, fall within the railway land. You should see no graves are made across the nala on the town side as no attention will be paid to claims on their account.

(Sd.) John Kenedy.

The Collector did not admit the existence of the burial ground and said that only one masonry grave would be encroached upon by the railway. And the Commissioner, whilst denying that the railway would pass through the burial-ground, admitted that "two raised heaps of bricks which may be graves" would fall within the railway land! The Musalmans can prove that not one or two, but hundreds of graves will fall within the railway land.

The Musalmans of Midnapore can thus expect no redress of their grievance from the Collector or the Commissioner. They now look up to the Lieutenant-Governor.

(h)—General.

15. The *Murshidabad Hitaishi* of the 17th May complains that much

Assessment of the income-tax in oppression and injustice are committed in the assessment of the income-tax in the Murshidabad district.

*MURSHIDABAD
HITAISHI,*
May 17th, 1899.

from the district is, at all events, kept fixed, if it cannot by any means be increased. If one person is exempted from the tax, his burden is thrown on the shoulders of somebody else, no matter whether he can be justly assessed to an enhanced tax or not. Objections avail nothing, as they are disposed of by the very authorities who assess the tax. Besides, considering the expense and trouble that objections involve, people think it wiser to pay tax that is assessed than to make objections against it.

16. The *Dacca Prakash* of the 21st May fails to see why Government

Lease of Government land in Dacca. is going to let the thirty-six acres of land on the north of the Dacca railway station on a yearly rental of only Rs. 25. If the Government's intention to let this piece of land had been properly notified, it would have fetched

DACCA PRAKASH,
May 21st, 1899.

not less than Rs. 500 per annum. Government *nari* land is hardly procurable at six rupees a bigha, and tenant right in such land fetches a value of one thousand rupees per bigha, and is not easily procurable even at that price. Why, then, are one hundred and ten bighas of land going to be let at only Rs. 25 a year.

III.—LEGISLATIVE.

SOM PRAKASH,
May 8th, 1899.

17. The *Som Prakash* of the 8th May has the following, with reference to the postponement of the Dacca Division election:—

The postponement of the Dacca Division election. It must, of course, be admitted that in the present crisis there is no one better fitted than Surendra Babu to point out the objectionable features of the Calcutta Municipal Bill. Even the supporters of the Bill who have heard his eloquent and well-reasoned speeches against it, have failed to refute him. But Babu Surendra and Narendra have said all that they had to say against the Bill, and they have most probably nothing new to say. If the Government can keep them in their seats during the discussion on the Bill and then pass the measure, that will constitute its explanation to the people. Protest-meetings after protest-meetings have been held in Calcutta, but what have these effected? If the Bill is passed as amended by the Select Committee, we shall have to suffer great inconvenience. Has the Select Committee paid any heed to the public protest? Why, then, this effort to keep Narendra Babu and Surendra Babu in their seats? They and others may eloquently speak against the passing of the Bill, but what will that avail? There are a host of members to support the Government. The Bill will be passed in spite of your protest. The object of the Government in postponing the Dacca election and giving the Presidency Division the right of electing a member for the Legislative Council is quite clear. "We have given you," it would say, "ample opportunity to say your say against the Bill. We have given you the right of re-electing your popular representatives. You have, therefore, no cause for complaint." If the Lieutenant-Governor were really willing to see Surendra Babu once again in his seat he might easily place him in the seat of a nominated member. It has not been right to deprive one division of its legislative right and allow another to enjoy its benefit.

Let Anandamohun, or Surendra Nath, or Narendra Nath be re-elected, none will be able to stay the hand of the Government which has been lifted up to slay Local Self-Government. But if the Government can assure us that the presence of any of the people's representatives in the Legislative Council will prevent the passing of the Bill or will lead to the introduction of the amendments demanded by the people, all India will elect him as her representative. But the object of the Government seems to be not what it professes it to be. Or why should it be so determined to pass the Bill?

18. The *Basumati* of the 18th May has the following:—

BASUMATI,
May 18th, 1899.

The Presidency Division to elect again. Our experienced contemporary of the *Amrita Bazar Patrika* has objected to the Lieutenant-Governor's permission to the Presidency Division

to elect a member for the Bengal Legislative Council. It appears that the prospect of Surendra Babu's re-election has extremely pained our contemporary. It is a little surprising that the *Patrika* should be sorry that the Dacca Division has this year been deprived of the right of electing a member. If the Calcutta Municipal Bill, as amended by the Select Committee, be passed into law, there is little doubt, that sooner or later, the Bengal Municipal Act will be rudely handled and the very roots of Local Self-Government will be slackened. The *Patrika* no doubt understands this as well as the people of the Dacca Division. We dare say that the chance of Surendra Babu's re-election has given our contemporary greater cause for anxiety than what the deprivation of this *franchise* this year has given to the inhabitants of the Dacca Division. Even Mr. Ananda Mohun Bose, for whose election our contemporary is so eloquently pleading, would not object to the arrangement which the Government has this year made for the election of members for the Legislative Council.

The *Amrita Bazar Patrika*'s comments upon the subject bear marks of malice. Our contemporary says that Babu Surendra Nath Banerji was induced by the officials to withdraw a notice of interpellation about the conduct of

Mr. Egerton, District Magistrate of Murshidabad. The fact, however, is that Surendra Babu withdrew his notice because Narendra Babu also gave a notice of interpellation on the same subject. The *Patrika* has not done well to distort truth in this way. It has always stood boldly for truth and justice, and it has extremely pained us to see it deviating from its path of duty.

VI.—MISCELLANEOUS.

19. The *Hilavadi* of the 19th May has the following:—

The Christian Missionaries in India. There is no limit to the deception practised by Christian Missionaries and it is extremely difficult for the illiterate and simple-minded villagers

HITAVADI,
May 19th, 1899.

to see through their snare. It is possible to foil a coolly-recruiter's tricks; but it is almost impossible to escape the spell of Missionary deception. It is now well known to the Hindu public that the Missionaries, who come out to India to ruin Hindu homes, are men who have taken to preaching simply for the sake of earning a livelihood, and whose ranks are recruited from among very low-class people in England and the inmates of foundling asylums, who are contemptuously treated in their own country. Those who are really and sincerely pious can never make any distinction between Hindus and Musalmans and Christians. The very sight of a sinner moves their heart, and with their usual sympathy and kindness, they purify his heart with the sacred light of religion. Those who have once been caught in the snare of Missionary deception, or have attentively watched Missionary movements, no doubt know that every Christian Missionary, male or female, is "a honey tongue, a heart of gall."

That Zanana Missionary, who, feigning sincerity and innocence, enters into your house during your absence and there lays the snare of her religion, or who wants to baptise your young sister, daughter, or daughter-in-law, by first deluding you with the hope of improving your pecuniary condition—do not take her to be a common woman. If a Hindu woman once falls into her clutches, and embraces Christianity, forsaking her own religion, she is for ever doomed to a life of misery. She then comes to know that she has given away precious gold for a bit of glass.

Here is the story of a woman who allowed herself to be deluded and deceived by a Christian Missionary. Let our correspondent tell this story of missionary deception:—

Dasarath Gop is an inhabitant of Dacca. His daughter, Srimati Sarojini Dasi, is not loved by her husband. She is very poor, too poor to maintain her aged mother-in-law. She has passed the Middle Vernacular Scholarship Examination. Ground down by poverty, she makes up her mind to embrace Christianity, goes to Calcutta to qualify herself as a nurse or a lady doctor. She unburthened her heart to a Zanana Missionary, who gives her hopes. Sarojini leaves her home with this Missionary. In the steamer she is lodged in a solitary cabin. She comes across a few Hindu passengers, who try in vain to dissuade her from her purpose.

Sarojini reaches Calcutta in due time, and is placed in a Mission house. Here she is asked to dine with the inmates without observing caste distinctions. But she cannot give up her caste prejudices all at once. She wants to cook her own food, but in vain. She has consequently to live on a very scanty meal for two or three days. She is not also allowed to go out of her house.

One day she gives the Missionaries the slip, leaving all her belongings in the Mission house. She takes shelter with the police and they bring her to the presence of the Deputy Magistrate of Sealdah, who orders the police to convey her to her father's home. She has accordingly been sent home under police custody along with the Missionary who brought her to Calcutta. The Missionaries tried to persuade her to join them, but in vain.

Such sights as this would not be witnessed in this country if the Christian Missionaries tried to convert people by appealing to their belief and sentiment, and if they did not use artifices to convert simple-minded men and women simply with the object of getting a promotion, or of increasing their prestige. To tell the truth the prestige of Christian Missionaries is by no means enhanced by the conversion of uncivilised Kols, Bhils and Sonthals, or of

hungry people by giving them food during famine and scarcity, or of ignorant zanana ladies. How many educated and enlightened natives have been converted to Christianity? The Zanana Missionaries seem to be trying their best to convert the youthful inmates of the zanana, and we cannot certainly praise their judgment who allow these Missionaries free ingress into their houses.

URIYA PAPERS.

URIYA AND
NAVASAMVAD,
March 1st, 1899.

Want of drinking water in the
Balasore district.

UTKALDIPAKA.
Feb. 25th, 1899.

The closing of the Indian mint
and its consequences.

UTKALDIPAKA.

20. The *Uriya and Navasamvad* of the 1st March is sorry to find that want of drinking water is felt in many parts of the Balasore district, and says that the local authorities should do something to remove this crying want.

21. The *Utkaldipika* of the 25th February points out that the closing of

the mint has reduced the actual value of silver with a corresponding increase in the artificial value of the rupee, and that this has led to an increase in the

number of forged rupees. The writer is of opinion that the mint should be thrown open to the public without any more delay.

22. The same paper is of opinion that the provision in the law, requiring

the purchaser of a currency note to prove that it is not a forged note should be removed without delay,

as it will lead to the conviction of many innocent

men, who deal in such notes. The result will be that the use of currency notes will be very much discouraged in the market. The writer is of opinion that

none but experts can find out that a note is forged, and that it will be very

difficult for ordinary people to distinguish genuine from forged notes.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 27th May, 1899.